

AN
SHORT
ALARM

Sounded in the BORDERS of

Spiritual Egypt

Which shall be heard in Babylon, and Amongst the
Inhabitants of the Defiled and Polluted Habitations
of the EARTH.

And the Power of the Prince of Darkness call'd into Question,
and he himself Examined by the Truth, how he came to reign
over Mankind; and how long his time shall be, till he comes
to be cast out of His Dominion, and the Creature be delivered
from under his Tyranny, to serve God in Spirit and in Truth,
as Christ, the Prince of Peace, has order'd them.

Also the Number of him whom the World hath wonder'd
after found out, and demonstrated to be near at an End, and
withal, that its no ways unlawful, nor in vain, both to hope,
and to expect, the utter Desolation and Destruction of Sin in this
Life; and the setting up of perfect Righteousness in the Souls of Men,
where Sin has too long reigned.

Written in a Testimony to the Truth, and against the false Position of the
Devil, and his Servants; by a Servant of God, Stephen Crisp.

Mat. 15. 12, 13, 14. Then came his Disciples, and said unto him, Know'st
thou that the Pharisees were offended after they heard this Saying,
But he said, Let them alone, they be blind Leaders of the Blind, &c.
1 John 3. 8. He that commits Sin, is of the Devil, &c.

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1004
270

TO THE
READER:

THis small Treatise does not Appear with the Approbation of the Learned Doctors of this our Age; Neither do I believe, it will be received in the Accademies, Universities, and among the Rabbies, whether they be Papists or Protestants; and considering the Subject, it is not like that it should get such Patrons. And therefore must I singly Recommend it, to the Witness of God, in thy own Conscience, who ever thou art; by which Witness thou knowest, that as long as the Devil Reigns in thee, it is not as it ought to be: And if thou be at all desirous, that it should or might be as it ought, it will be no ways offensive unto thee to hear of the overthrow of him, that has brought out of order; and withal, of the Appearance of him, who is the Restorer of Israel, and the right Heir of the Gentiles.

And this one thing I do desire of thee, of what Profession, Religion, or Judg^{ment} thou mayest be, to wit, That thou layst by thy own Interest of the Controversie (for a little time) and read without prejudice or partiality, and be not offended, that another is not of thy Judg^{ment}; but consider, that thou in thy own particular art in one and the same Transgression, in the matter aforesaid, seeing the greatest part of Man-kind is not of thy Judg^{ment}; And they have as much power to Judge thee, th. t thou art wrong, as thou hast to Judge me that I am wrong; Therefore read in coolness, and consider what thou read'st, as knowing, that it is God that must give an understanding: and whereas the Subject or Matter of the Treatise does comprehend much, and many things are but hinted at; therefore look up to the Lord, who can enlarge thy understanding in it, as it pleaseth him.

And as concerning the Priests, who are so busie to make Complaints against Sectarians, Hereticks, and heretical Books; desiring the Magistrates,

To the READER.

gistrates, they would abuse their power, to defend them and their Doctrines by Persecution: They would do better, to employ their time in the answering of these Positions. And whereas they are call'd Spiritual, let them fight with Spiritual Weapons (if they have them) and bring forth something in defence of their old Master, and his Kingdom and Power, now in a time of need, when it is near come to an end 211

And whereas the words Government, Dominion Raig, and Kingdom, are often us'd; by which, some of perverse Minds may conclude, That I intend thereby the Overthrow, or Changing or Subverting of outward Government. To prevent such a Momus, I do declare in the sight of God, and before all Men, That I have no such thought, or intention; perfectly declaring my Judgment, viz. That a Christian ought to live peaceably, and quietly under all sorts of Governments, which the Lord permits to be, or is pleased to set up; and I do believe, That the Ruling or Government of an Emperor, King, Prince, or State in it self, is not Repugnant to, but Consistant with the Government of Christ, whose Kingdom is Spiritual, and the more he Reigns in the Hearts of people, the easier will it be for the Rulers of this World to fulfill their Office, and if the Devil were wholly dis-thron'd; yet notwithstanding they might still Rule, Decreeing Justice, according to the Words of him, who said, By me Kings Raig, and the Princes decree Justice; by me Princes Rule, and the Nobles, even all the Judges of the Earth, Prov. 8. 15, 16. And then they would be under him, who is their King and Lord; and the People would live a pleasant, Godly and peaceable life, under their Respective Kings and Lords.

And seeing these things are promised, and that he is faithful that hath promised them; Why should not we then hope for, and expect the fulfilling thereof; And so, Courteous Reader, having given thee this short Caution and Instruction, I leave thee to Read the following Discourse, and remain a Friend to thee and all Men.

AN
ALARUM
 Sounded in the *BORDERS* of
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Which shall be heard in *Babylon*, and astonish the
Inhabitants of the Defiled and Polluted Habitations
 of the *EARTH*.

MAny are the Devices of Satan, and great is the Subtilty which he furnisheth his Children and Servants withal; by which he seeks to uphold his Kingdom; pleading now a Right to that which he got by Subtilty; and has taught his whole Family, That it is impossible for any to be freed from under his Service; even as if all men, that are created of God were created to the service of the Devil: and although he can make no man, yet that he is able, after they are made, to keep them in his service; yea, although their Maker does call for them to serve him: And so by this suppos'd Necessity (which is a Doctrine well-pleasing to the flesh) he keeps Nations, Kindreds, Tongues, and People in Bondage to his will; and not only so, but he has so bewitched, and besotted his whole *Synagogue*, and every sort in it, that they cannot endure to hear that they should be made free; and all that come to declare Liberty to their Captives, and an opening of the Door of this Prison-house (*the darkness*) unto those that are shut up within it; they cry out against such, Away with them from the Earth; let them be Crucified, Stoned, Hanged, Burned, Imprisoned and Banished; or at least, derided and mocked at, and all manner of evil be spoken of them: And what have they done? They have

273
 have preached against Sin, that it must come to an end ; and have preached, That that which is Perfect is to be found in this life, by which men might come to the acceptable Year of the Lord, unto whom there is nothing acceptable which is imperfect.

Certainly there is no manner of Slaves, so well contented with their Bondage, as the Devil's are ; and therefore it is worth the considering, what right he had to Raign-over Man-kind, and what Work it is, he gives his Servants to do, that is so well pleasing unto them, that they cannot endure to hear of being set at liberty, as long as they have a day to live : As for my part, I have considered what right the Devil can claim to the Government, which he has among the Children of Men, raiging over Kings and Princes, Priests, and People, from one Sect to another, setting them all to work in blind Zeal one against another, yet all agreeing in this one Question (to wit) Is there any Man or Woman upon the Earth, that is freed from under the reign of the Devil that he can live without Sin? or is it possible for any to be so? the general Answer is, No, we are all, and must be all his Servants all the days of our lives. But some might say, Seeing you are all Fellow-Servants, and that both you, and your Work do belong to one Master ; why then are you disagreeing with one another about the work? But Oh ! my soul longeth that some might be awakened, once to consider, and to bethink themselves, how they came to this state and condition, by what right and authority their Master keeps them in this Bondage ; and whether it is not both lawful and possible, to come from under it.

And in the first place it is to be considered, that this spirit, which is called the Devil and Satan, had no dominion over Man in the beginning ; for God gave Man power over all Beasts, Fishes, Fowls and every creeping thing, that he should Rule over them ; and in that time, the Devil, that old creeping Serpent was kept under, and could not speak, nor command as with authority, and he being but a Subject himself, he sought to have dominion ; having lost the glory of the everlasting Kingdom, and so he came to the Woman, which was made and brought forth in a time of sleep, and perswaded her, (Mark, not commanded) and his perswasion was ; that she should break the command of God ; under pretence that she should be profited thereby : So here was but a sneeking underly spirit, coming

coming to the Woman in a decetifful feigned manner, with a Lye in his mouth, to see if he could deceive her, and lead her to be disobedient to her God and Maker; Who could then have thought, that this Spirit, that was subject to all sorts of misery, should have reigned and ruled over so many Millions of thousands of Men, both high & low, young and old? Well, the Woman hearkned after a Lye, and broke the Command of God, and went to try whether this Serpent had found out a way, to make her better or not; & not only so, but went to the Man, and gave him also, and he did eat: Mark, this Devil, the old Serpent, he did not go to the Man; that was a work too high for him; but there comes his Companion, (which was given of God) which was of his Flesh and Bones, to tempt him, he did not hearken to the Devil, but to his deceived Wife, and he did eat, and their Eyes were opened, and they were asham'd, & hid themselves: Here were the two first subjects, which the Devil had in his Kingdom, he having before this time no Dominion among the Creatures which God had made.

Now it is to be observed, that there are but four wayes to come into Dominion; to wit, by *Descent*, by *Election*, by *Conquest*, and by *Treason*.

Now which of these it is, by which the Devil got his entrance, is easie to be concluded: All that are wise will say, That it was by *Treason* and *Falshood*, and that Man thereby came to be deprived of that Dominion and Rule, which he had before, and his boldness was taken from him, and he was asham'd: So now see for whom you are pleading, all you that are so zealously pleading for the Devils Kingdom (viz) for an old *Traytor*, that came into his Government by a Lye, and spoyl'd our Predecessors, of their Dominion, Glory and Power at once, by Sin, for which you are now pleading: Oh, Blush and be asham'd every one of you, and let your mouthes be stopped forever.

But now, seeing that it fell out so; What was the determination of the Lord in this matter? hearken to his Sentence: And to the Serpent he said, because thou hast done so, thou shalt creep upon thy Belly, and art curst above all Cattel, and above all the Beasts of the Field; see he must creep upon his Belly, and not stand upon his tip-toes, lifting up his head above the Nations; he must eat Dust, and the other Beast must eat the Grass of the Field; but he

475
 Dust, all the days of his life, and not the Fat of the Land, and to have the tenth part of the Fruits of the Earth bestowed on his meanest Servants, having also the other nine parts of it bestowed and ordered to his will, and so shall it be with thee as long as thou livest; that is not to say, that he shall live for ever, and to have Dust to eat, and a Belly to creep upon; But at last God has determined that his head should be bruised, *there is his end.* Oh! All ye Pleaders for Sin, behold your Prince, and hear his Sentence and be ashamed, and stop your Mouthes forever.

And now when he had gotten a little Dominion, let Us examine a little, how this Traytor us'd his Rule in the beginning? his first Lesson was, to Teach his new subjects, to hide themselves from the presence of God, that which before was their chiefest joy and crown, was now their greatest fear and dread; and so they run under the Trees, hiding themselves, as their Posterity now does at this day; but the Lord found them out, and spoke to them, and caused them to hear that dreadful Sentence; and not only so, but drove them out from where Life was to be found, into the Earth, where there was nothing to be gotten without pain and labour; and whereas they were before in Dominion, and had nothing to do but to dress the Garden in which the Life was; they must now Till the Ground, which brought forth unto them Bryers and Thorns; and in that state Man's misery was great, and his sorrow unspeakable; and his darkness not to be expressed; and had lost his discerning of things that differ, and having an expectation of a Seed, which should destroy the Serpent, and bruise his head; he was apt to think every Birth, to be that Seed (as his Children in the fall do at this day) so that when *Cain* was born, his mother said, she had gotten a Man from the Lord; but poor Woman, she knew not the seed, and how that that seed which is born of the flesh is a persecutor, and that the Enmity is great in the first birth; and so that although he grew up to be an Offerer, yet he did not grow up in dominion over the Serpent, nor over the quality of the Destroyer in himself, and that sort of Offering was more acceptable to the Devil then to God. And now mark; that man was a Sinner, and yet religious, his Sin and Religion were consistent, and could have place together at one and the same time in one man, as it is now with the professors of this Age; who say, they are Sinners and that
 their

their best Works are polluted and defiled with Sin, and that they must remain so whilst they live; and yet they will seek acceptance with God in these polluted Offerings; notwithstanding they do profess him to be pure to whom they Offer: Thus was this first Sacrificer blind and darkned, and so are many Thousands after him, and the dominion of the Devil was over him.

First, Deceiving him, by Leading him, to Expect an Acceptance, because he Offered, though with an Evil Heart.

Secondly, to lead him into the evil which had kept him from acceptance.

Thirdly, by making him so Wrath and Angry (because he was not accepted) against his Brother that did well, and was partaker of the one sure Faith of the Elect Seed of God: And the Serpent having thus darkned his mind, then he durst come before him with a Lye (though he was a Man, of whom *Eve* thought, that she had gotten him from the Lord) perswading him, that if that Faithful *Abel* was out of the Way, that then it would be better with him: So he hearkned to the Counsel of this evil spirit, and shed innocent Blood about Religion; here Persecution got its enterance into the World, by one that was an Offerer, and an Evil Doer together; a fit Instrument for such a Work. But behold, what became of this Man; the Blood which he had shed, and the Earth which had drunk it up, cry'd for Vengeance against this bloody Offerer, and he fear'd exceedingly, and said, He could not bear his Punishment; and said, Every one that finds me will slay me; and to prevent that, he went and Built a City in the Land of *Nod*; here was the beginning of Fortifications, which was to defend the Transgressor; for the Righteous have a Tower, namely, the Name of God, and there they are safe without such Gates or walls.

Now let every one consider, how little right this spirit had in all these things; but he entered by a Lye, and Reigned by a Lye, and Darkness and deceit was his defence for his Government; and how little reason there is to plead for such a spirit, let the wise in heart judge.

It would go beyond my present aim and purpose, to trace this spirit, who is called the *Devil* and *Satan*, the *Dragon* and old *Serpent*, through all Ages, since the beginning, to see with how

277 how little Truth, Right or Equity he came up, to reign among Men, the understanding Reader of the Scriptures of Truth can see it clear enough; and it is a great Wonder (and one of the greatest) that is in that part of the World, called *Christendom*, that there are so many men (being men of Knowledge in other matters, and such as set up the Scriptures so much as they seem to do, calling it, The Word of God, the Rule of *Christians*, the Light of the World, the Guide of Life, &c.) that they should go with such a Book in their hands, pleading for the Devil's kingdom; and for a Necessity, that it must continue as long as there is a man upon Earth: Whereas the Scripture in substance is nothing else but as a Declaration of him, and his Government, and sheweth how he ought to be forsaken, opposed, resisted and cast out; and withal, how that primitive, pure and holy, and Righteous Law of that Spirit, which is called God, and is Holy, Pure and Blessed, forever; how that ought to be embrac'd, receiv'd and exalted in the whole Creation: I say, this is a very great Wonder, of which, and of the Consequences whereof, the *Christians*, so call'd, have cause to be ashamed; yea, are a Reproach to the whole World; and it is high time, that some do arise for God; and the Call is gone forth, *Who is on the Lord's Part?* *Exod. 32. 26.* The Devil hath an innumerable Host to plead for Sin, some with Arguments, and some with cruel Weapons; But who is on the Lord's Part, that can say, The Lord Reigns in Righteousness, and in Truth he Judges the Earth? Oh! all ye carnal Professors of God and Christ in words, but in Works deny him, and say, That Sin must stand and remain as long as you live. Be it known unto you, in the Name of the God of Heaven, That where Sin remains, there the Devil is Prince and Ruler; and if that must remain as long as you live, the Devil desires it no longer; for he that will be his Servant, in this life, must be his Companion in the World to come. But hear ye the Word of the Lord, thou great Host, and mighty Army of the Devil, Beast, Serpent and the old Deceiver, who plead that his Government shall stand as long as there is a man to live upon Earth; The Controversie of the Lord God Almighty is proclaim'd, and begun against you all, and your Prince; yea, the Arm of the Everlasting God is stretched out against you, and henceforth ye shall not be Prosperous;

rous ; but the Dominion of your Prince shall be lessened, and both his and your Power shall be weakned, and your Weapons, both of Deceit and Cruelty shall be broken and come to nought : The Inheritance of the Wicked shall be laid waste, and the design which hath been carried on so long shall be frustrated ; Deceit and Falshood shall fall before the Truth, and Darknes shall flee before the Light, and your fortified City shall fail you, and the Land of *Nod* will not be a hiding place for you : for the Arm of the Almighty God of *Jacob* shall scatter you as a reproach, and make you ashamed of your Work, and of your Prince.

Now to touch a little at your Arguments, which the Servants of this spirit make use of, for to hold up his Kingdom ; of which they say, It is impossible that it should be brought down, even as if God had given up all Man-kind (which is the best of his Creation) unto the Devil ; and that he should keep none of them for himself to serve him, till they have fulfilled the Devil's work to the full ; and can serve him no longer : Certainly the *Heathens*, *Moss* and *Indians*, have a better Doctrine then these in the ground, though Darknes is over their understandings, as concerning God, and Heaven, and such things, yet many of them, do not judge that there is such a necessity to do evil as long as they live ; but abstain from that which they know to be evil, and they that do so, are esteemed to have their pleasures and delight in the *Elizium-Fields*, after they are dead. *Lucilius* said, *Know ye not what grievous Punishments and Torments the wicked and evil men are to suffer after this life ; or in what great happiness the good men shall live ?* The Heathen *Epicarmus*, said, *If thou art godly in thy mind, thou shalt (being dead) not suffer evil ;* and many such sayings are among them : But these fallen Christians who plead a necessity to serve this spirit, whom they call the Devil, whose place they will confess is in Hell, and in the everlasting Fire ; yet they notwithstanding without doing good, expect to enjoy their *Elizium* ; to wit, a Heaven, where God and the holy Angels dwell forever.

Now let us examine a little what reason there is for this great mistake. First they say, *That Sin is rooted and planted in the Nature of Man ; yea, so that a man must cease to be a Man, before he can come to cease from being a Sinner.*

Ans.

Answer; That Man in his Natural state, is so united with Sin as that he thereby is separated from God, I do not deny; and also that there is a natural inclination in man, to commit Sin, is also true; to wit, as long as they remain in their natural state and condition: And if these Champions for the Devil's Kingdom had blotted out (out of that which they call their Rule) all those Precious sayings, that make mention of a state of *Grace*, of being under *Grace*, of being *Changed* or *Translated*, of being *Redeemed* and made *Free*, of being *Washed*, *Cleansed*, *Sanctified*, perfectly in *Soul Body and Spirit*; and many more such places; then they had had a *Plea* for their *Prince*: But seeing there is such a large Testimony of the Mercy and goodness of God, and of his Power and All-sufficiency to Redeem and Save; therefore it is worthy to be pleaded, before we allow the Devil such an unlimited Power in and among, yea, over all the Sons and Daughters of Men. And therefore, as concerning the first part of this Objection, to wit; That Sin is rooted in the Nature of Man; How came it to be rooted there? Whose Work was it to make it so? was it the Work of God; or hath he ordered it, that it should be so? If so, Why is any Man or Woman punished or condemned for its being so, seeing it could not be otherwise? But none else but such as are wholly blind, from a true sense of God will dare to say so: For then the manifold calling of Sinners unto Repentance, to *Wash* them, to *Cleanse* them, to put away the *Evil from them*, to *Cease to do Evil*, &c. must all be against his will and ordering; and so consequently but a mockery: But God forbid that any Man should say or think so. Well, if it was not by the ordering or appointment of God, but that God has made Man Righteous in his Nature, Will and Affections; yea in the Image of God he Created him: Then it must needs be another that has wrought this great Work, to plant Sin in his Nature; and when it is examined, it will appear, that it is the work of a cursed Outcast, an Unclean, Lying, Treacherous Spirit, who was rejected of God, and had no place in the whole Creation, but by framing a lye he brought a poor Woman from her Integrity and Obedience; and so from that came a great alteration to be in her, and a Ground or Foundation was laid for the Devil to build upon; and from that time he has always had a Rule in the hearts of the Children of Disobedience: But now that this Rule and Government should

But now, that this ~~the~~ Rule and Government

(102)

220

should not only be Universal, but also Irresistable and Unalterable; yea, though God Almighty stretch forth his Power, to Redeem any out of this Kingdom, to bring them into the Kingdom of his dear Son; yet they say, it is impossible for him, till he dyes: It is as much as to say, If God will have any Man to serve him perfectly, he must first kill him, and then he shall have him to his service in another World: Oh Horrible Ignorance of the Power of God, and of the end for which Christ came into the World! namely, to destroy the Devil and his Works. Now when his Work is destroyed, which has a tendency to corrupt man's nature; then the nature of Men and Women comes to be again holy, clean and pure, and Man comes to be Restored to his first Image; and the Glory of the first Body is again known, of which all the Bond-slaves of the Devil are Ignorant; and this Power to restore the nature of Man again, is the Lord's alone; it was the Devil that corrupted it, and it is God that sanctifies it again, and delivers it by the Spirit of Judgment and of Burning, which the Hypocrites cannot bear.

Now the manner how the nature of Man came to be corrupted; you have heard that it was by Man's joyning with that spirit that was fallen and cast out from God, and had onely a power in the Darkness, and could not Reign over any thing, but over that which he could draw from the Glory of God into the Darkness: And God who dwells in the Light, being mov'd with infinite compassion, sent his Eternal Son, that was with him before the World was, that he should be made partaker of the same nature in which Man was Created; that by the Vertue of the Eternal power he might restore him unto God, and might minister unto the spirits of all such to whom this Darkness and corrupted state was a Prison-house; And this Jesus received not the nature of Angels, that was not his Work, but he received the Seed of *Abraham*, which was in Captivity; that he might Redeem it from Captivity through Death, suffering under the weight of that which oppressed the Creature, and caused it to groan after Redemption; so that although it could not deliver it self, yet it might come to be Delivered through Faith in him who is mighty to save: And this Jesus, which was of the Seed of *Abraham* after the flesh, purifieth the nature of all those that joyn with him; for the Work of the Devil is to bring in corruption; and the Work of Christ is to destroy

it, and instead thereof to bring in Everlasting Righteousness : Now where Sin is remaining in the nature, there the Covenant with Hell and Death is not broken, neither are such in Covenant with God, but are yet under the Power of the Prince of the Air, whatever they may profess ; And the death of Christ is yet of no value unto them, because they are yet in their Sin and corrupted nature, unchanged, untranslated : So that those that hold this Plea for the Devil, that *because he once got a Place in the nature of Man, and has corrupted it, that therefore Sin must remain so long as the Life or nature remains* ; such are Strangers to the Work of God, and to his Power by which he worketh, & also to Christ Jesus, through whom he works, and they have more Faith in the Power of the Devil, then in the Power of Christ ; believing that the Devil is more able to keep the Creature, and to hold fast that which by Deceit and Treachery he has gotten in it, then God (who made the Creature good in his nature) is able to restore it to his first purity, that the Creature might come to serve him in Righteousness and Holiness : And such as so believe, are no true Christians, nor true Believers ; But are standing in the corrupt nature, that has unity with the Devil and pleads his Cause, who is willing that his corrupt birth should live in Man as long as he lives in the World ; for he knows that so long no acceptable Sacrifice can be offered up to God ; for you cannot bring forth a clean Sacrifice out of an unclean Vessel ; and as long as nature is defiled, the works will be unclean that are wrought in that nature.

Secondly, The Second pleading is ; That never any Man was freed from Sin, ever since Sin first entered into the World ; and that therefore it is Presumption, to expect such a thing in this Life.

Ans. If this Position were true, That there was never any Man freed from sin ; yet it would be presumption to say, that God should not be able to do that which he never did ; and it is also presumption to conclude, that never any Man was freed : but if this Position be false, then not only the consequence is false, to wit, that none can be freed, but also the Argument it self is proved to be a Lye, and so is swept away, and a Door is opened unto all, that have more love to Righteousness then to Sin, both to hope

hope and to expect, that the same work should again be wrought in and for them, without presumption. Now, that all men are Sinners by nature, is evident; and that some were changed out of that natural State, is as evident; so that the Question is only, whether those, that are translated out of that sinful nature, remain sinful, yea, or nay? which if it be so, what advantage have they beyond others, if they, after they are translated, must remain unfreed? But I answer with the words of the Apostle, *1 Pet. 4. 1. He that hath suffered in the flesh hath ceased from Sin.* And here he spoke of such that were yet in the Body, but had suffered with, and were made Partakers of the Sufferings and Death of Christ, which was to Sin; through which every one must pass, before they can come to the Resurrection that is in Christ, by which (said Peter) *They obtained the answer of a good Conscience in the Sight of God*; which he calls the *Baptism that Saves*: now some having been Partakers of that Death, Baptism, and Resurrection of Christ, by which they came to cease from Sin, and to have an answer of a good Conscience, without offence both to God and Man, (which none that sin, can have) then may there some lawfully expect to come to the enjoyment of the same state of freedom and clearness, as well now, as formerly without presumption.

Secondly, I answer with the words of the Apostle, *1 Joh. 3. 9. He that is born of God sinneth not, because his seed abideth in him, and he cannot sin, for he is born of God.* Now whereas there have been some, that were born of God, and have been his Children; and that they that were so, had overcome the Wicked One, so that he could not touch them; but they had kept their Garments white and unspotted; and that some have been freed from the Law of Sin and Death; and that some have Walked unblamable, and without spot, and had put off the old Man with his Deeds, and had known the new Birth, and could by the Holy Spirit call God Father; which things are all manifest in the Scriptures of Truth, which none can deny, but those that will deny the Scripture; Why then should any man question that the same Works of Redemption should not now again be brought to pass? And therefore it is lawful to expect it without presumption. This Argument being confuted by the experience of the Saints.

Thirdly, The Faith of Gods Elect is but one in all Ages.

and that Faith has purified the Hearts of many in former Ages, and has taught them to walk with God; as for instance, *Gen. 5. Enoch* walked with God several Hundreds of Years; 21. and it would be a horrible thing to say, That he walked with God, when he walked in Sin; as if God walked in a sinful way: For the Prophet said, *The Bloody Man, nor the Worker of Iniquity, dwelleth nor walketh not with the Lord:* But *Enoch* dwelled and walked with the Lord, and did not Iniquity; for if he had, he should not have obtained a Testimony, *That he pleased the Lord;* for Sinners and Evil-doers do not please him. By Faith *Noah* walked with God, and 2*Pet.* was a Preacher of Righteousness in the old World; 2. 5. also *Lot* in *Sodom*; which they could not have been, if they had been Sinners, except they had been such Preachers as the Preachers at this day; but they were owned of God, though they were mocked of men; and it is said of them, *That they did inherit Righteousness, which they Preached;* and of *Lot* it is said, *That his Soul as well as his Doctrine was Righteous.* And by the same Faith *Job* was kept in the Fear of God in the Land of *Uz*; for that taught him to eschew Evil, by which he obtained a Testimony of God, *That he was* 1 *Job* 1. *Perfect and Upright;* which no Sinner is: and if he 22. had not been free from Sin, it would have been false, to say of him, *That he eschewed the Evil, and was Perfect:* And though his Tryals were many, yet he sinned not with his Lips, neither did he charge God foolishly; and in the end of all his Tryals, God cleared him of having sinned, witnessing, *That he had found him Faithful,* and received a Sacrifice from his hand for those zealous Professors, that had charged him with Sin, whom God had cleared. And the same Faith caused *Abraham* and *Sarah* to be Partakers of the Promise; and *Abraham* was a Friend of God, of which Christ said, *That none could be, but by fulfilling his Will;* and those that do so, are no Sinners. And by this Faith *Moses* chused rather to suffer Affliction with the People of God, then to enjoy the 25. Pleasure of Sin: So mark, he left Sin, and the Pleasure of it, and then he must be without Sin; by which he obtained a Testimony, *That he was a Servant of God;* which

which Sinners are not. By Faith *David's Heart* was made after the Mind of God, and that is not sinful, but free from it; For in him is no Darkness at all. By the same Faith the Prophets were chosen Vessels of God, and were upheld in their Testimony for God, till they came to obtain that Testimony, *That they were the Men and Servants of God*; which they could not have been, and withal Servants unto Sin. And the Scripture beareth Record of *Zacharias*, and *Elizabeth* Luke his Wife, That they were both Righteous before God, 1. 2. not by an Imagined Righteousness, but in regard to their Conversation, walking in all the Commands and Statutes of the Lord unblamable; but if they had been under the power of Sin, and not freed from it, they had been neither unblamable, nor Righteous, but must at least have transgressed some of the Commands of the Lord, or else they could not be Sinners. Also *Nathaniel*, in whom there was no Guile; which could not have been, if he had been under the power of Sin. John 1. And much more might I write upon this Subject, to 48. shew, how that many by this one Faith, in all Ages, have been delivered from Sin, and become the Children and Servants of God; and therefore those that are Partakers of this Faith in this Age, may hope and expect, that the same Work may be wrought in them; and this is no Presumption: And if these Sin-pleaders should say, *That there is none Partaker of this Faith now at this day, and therefore cannot be made free from Sin*, they will exclude themselves, which they will hardly do, because they would fain have a Name of being *Believers*, though they deny the Work of the true Faith in themselves.

Further, Let us consider what these strong Pleaders for Sin have to fortifie themselves withal; they say, *They have the Scripture to plead withal for Sin*; which certainly was never the intention of the holy Spirit, by which it was given forth: But (say they) it is written in 1 Kings 8. 46. *For there is no Man that sinneth not.* *Ans.* This is very true, neither do I plead, that any man is free from Sin all the dayes of his Life (except Christ) but have confessed, they are all Sinners by Nature, until they be changed: and besides, there it is spoken of a People that were under the Law, of which the Apostle says, That it made nothing perfect;

perfect; but, said he, the bringing in of a better Hope did; but the *Law* did not purifie the Commers thereto, according to the Conscience: but when the Offerers had offered, there remained an Evidence of Sin in the Conscience; but what is that to the Christians, who are come to know a better Hope, and the Blood that purifieth the Conscience; for that same Apostle, that said, the *Law* made no man perfect (under which *Law* *Solomon* was, as also that People, concerning whom it was said, there is none that lives and sinneth not) notwithstanding the same Apostle said, that it was the bringing in of a better Hope that did it: And what are these Fighters for Sin, and Sin-pleaders become so Zealous, that they will rather deny the better Hope then to cease from Sin? if not, then there is a possibility to be made perfect by the Blood of Christ, which the Blood of Bulls and Goats could not do.

Another Objection is brought forth; that is, *That the Apostle Paul said, that Sin lived in him; and that the good that He would do, He did not; and the evil that He would not do, that He did.*

Ans^r. That *Paul* knew the passing through such a State, is without question, and is not denied; but this does not prove at all, that he never knew no better State, or that he never came to perfection; for in that place he makes mention of three States; First, How it was with him when he lived without the *Law* of God in his liberty to fight against the Truth; and he thought he might do many things against the Name of Jesus: 2dly, He declares of his Convincement, and how it was with him then, when he knew he should not do no more against the Truth, and yet, not being wholly changed he did things which he knew he ought not, by reason of Sin living and dwelling in him; and that State he did not call Happy or Blessed (as these blind Professors do at this day, that take up a Rest in this State, and say, they can never be Redeemed out of it) (for he speaking of such a Condition, cries out for Deliverance, calling it a miserable Condition, which plainly sheweth, that his eye was upon a further and better State, unto which he also beareth Witness; saying, he was made free by the Law of the Spirit of Life, both of the Law of Sin and of Death; in which time he was yet in the Body.

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(19)

Now, what reason have these Pleaders for Sin to believe, that *Paul* was in all these three States at once? and if not; Why not in the last? being the other two are but fore-going States, leading to the third; especially considering the many other Testimonies, which he gives of his being perfect, and of those, that by his Ministry were brought to perfection; saying, concerning himself, *Timothy*, and *Silvanus*, *We can do nothing against the Truth*: and in another place he testifies, *That he has fought a good Fight, kept the Faith, and finished his Course*. Now, if it was finished, then there was no more to run; and if the Fight was Fought, then the Enemies were no more alive, as they were when Sin lived and dwelled in him. Again, he sayes in another place, *We preach Wisdom among them that are Perfect*; That is after the explication and Sence of these Sin-pleaders; We preach Wisdom among none, except among those that are already departed out of this World, and gone to Heaven. And again, *As many of you as are Perfect, be so minded*; That is to say after their explication, let none be thus minded, before they be dead. Again, at last, *Dear Brethren be perfect, And of one mind*, &c. But this they say cannot be in this Life. And again, he sayes to the *Hebrews*, *You are come to the spirits of just Men made perfect, and to God the Righteous Judge of all*, &c. But where were these *Hebrews*? were they yet alive, or were they dead? if dead; How came his Epistle to meet them? But a wilful Blindness is come over many of these Servants and Ministers of Darkness, and they have rebellious Hearts against the Light, that discovers their Sin, and would lead them out of it.

But because they have more love to Sin, then to the Light; therefore they seek to cover themselves so much: But the Day is come, that has discovered them, and their deceitful Coverings will not longer cover them.

Another Pleading is of that which is spoken by the Apostle *John*, 1 *John*. 1. 8. *If we say we have no Sin, we deceive our selves, and the Truth is not in us*.

Out of which words every miserable, and pittifull Souldier of this great Prince of Darkness thinks, he may Arm himself sufficiently to fight against that which would deliver them, and make them

them free: But if this Scripture were seen and read with that Spirit by which, and in which it was written; then it would appear, that this *John* was not such a great Friend to Sin, and the Devil (who is a Father of Lyes) as them would have him to be; For in the same Chapter he had shewed before, into what State they must come, before they can come to have Fellowship with God, viz. To walk in the Light, as Christ was in the Light: and those that said, They had Fellowship with God and Christ, (as the Priests and Professors do at this day) and did not come to attain unto that State to walk in the Light, but instead thereof walked in Darknes; such, said he, were Lyars, and did not the Truth.

Now he said, *His Fellowship was with the Father and with the Son*; which could not be, if he had walked in *darknes*, or was a Sinner, or that he had not walked in the Light, as Christ was in the Light; for then he would have made himself a Liar, if he had been a Sinner, when he said, *That he had Fellowship with God and Christ*.

And therefore it ought to be well observed, that *John* speaks there of a sort of Men, that were not yet brought to confess their Sins; and if such came to that Conceit and Pride, as to say, they had no sins to confess, and so exalted themselves above the Witness of God that reprov'd them, then such deceived themselves: But if these that are so sinful, come to own that which brings them to a Confession of their Sins; then God is Faithful to forgive such their Sins, and to Cleanse them from all Iniquity. Now when this is done, to wit, when the Creature has confessed his Sin, and God has forgiven it, and Cleanse'd him; What must then that Man say? Must he then say, that he has his Sin still, when he has it not? Must he say, that he is Filthy and Defiled, when he is Cleanse'd from all that? This would be a Lye; and if he should be Cleanse'd from all Sin, he must certainly be Cleanse'd from Lyes: And if it was his Duty to confess the Work of the Devil, when it was standing in him, which were his Sins; May not he now, being Cleanse'd, confess God's Work that has Cleanse'd him, he being Cleanse'd by him freely? Must he therefore be cry'd out of for a Deceiver & Heretick? Who is so blind, that cannot see, that it is as serviceable, as needful, and as lawful for a man that has known the Power of God to cleanse him, to confess that, and to bear a testimony to that work, as it is needful and lawful, when the Devil's work is manifested

nifested in him ; to confess that, and to bear a Testimony against that.

Yet saith *John* to those that were thus washed, *If we say, that we have not sinned, we make God a Lyar*; It is as much as if he would say, That even those that are saved must confess to the Power of God, by which they have bin judged for sin, and not to exalt themselves above it, as if they had never sinned, seeing that the Witness of God testifieth in all, that they have sinned, and come short of the Glory of God : So that now the understanding Reader may see, that *John* hath not written here of an impossibility of being Delivered from Sin, but absolutely the contrary ; Namely, that those that cannot say that they are without sin, may come by confessing their sins to be Cleansed and made free from it ; yea, from all that which is unrighteous : Yet some will say, that the Apostle in that place useth the word *We*, as if he included himself ; as if he would say at that time, if I should say, that I had no sin, &c.

Ans. This is no proof at all, because the contrary is prov'd before, to wit, that he had Fellowship with God and Christ, which no Man could have that walked not in the Light, as he is in the Light, and such may as well, by the same manner of speaking, prove *James* to be a Curser ; whereas he said, with the Tongue we Bless God, and with it we Curse Men, that are made after the Image of God ; and many more such Instances might be brought forth, of the Lamentations and Complaints of the Prophets concerning the House of *Israel*, which is Translated so in that manner of speaking, which does not prove at all, that the Prophets were Guilty of such Sin and Rebellion, of which they complained, *Neh. 9. 37.* &c. But how zealous are these Pleaders for sin to find out words, which they think do serve for the upholding of the Kingdom of their Master, when there is not one word, that properly belongs, or was written to their purpose, except that Part of it, which the Devil and his Servants, their Predecessors, have spoken or written, and that indeed may serve them ; as I once heard a Priest, that was exhorting of the People, to imploy their Time and Ability to gather knowledge, confirming his Exhortation with the Scripture (*viz.*) *Gen. 5. You shall be as Gods, knowing Good and Evil.*

And another, a *Mennist Preacher* in *North-Holland*, whilst he was warning the People to take heed of being Deceived, he exhorted them

them to Imitate the deaf Adders, *Psal. 58. 4. And so to stop their Ears against the voice of the Charmer, that Charm never so wisely: So the one hath his Proof from the Adders, and the other from the Devil, Such Scripture Places as these, I do confess, that these Pleaders, for Sin may find to strengthen their Arguments; but that which was written by the Motion of the Holy Spirit of God, is a perfect Testimony against them all; against their Work, and their Prince.*

So, having answer'd their chiefest Objections, which they draw out of the Scripture; by which they endeavour to prove, *That none can be free from sin in this life, contrary to Rom. 6. 22.* I make haste to the third great Argument of these Captives, which they lay down against their own Freedom.

Thirdly, That is, That it is the Will of God to let some Sins remain in the Best of his People, to keep them Humble thereby.

Ans. If it be the Will of God, that his best Servants should sin; then his Will is done, when they sin. And what reason have any men to be humble and cast-down, because they have done the Will of God? but rather to rejoyce, and be glad, that the Will of God is done, and that their Will is conformable to the Will of God, that the Will of both can be done together: This is a very easie way to the Joy of the Lord, if this brings to that sentence, *Well done Good and Faithful Servant, &c.* But Woe unto those, that are given up to believe this Lye,

Again, Let the understanding Reader (I mean those, that are weary with their sins, and are willing to be free) consider, (for, as concerning the other, they are my Opposers) How can God properly be called *Almighty*? and how can the Work of the Conversion of Souls properly be call'd *His*, if he is necessitated to borrow something from the Devil to keep his Children Humble withal? Certainly we must conclude, that if God had a better way to do it, that he would do it in the best, and not in the worst way, *viz.* By Sin, which is so very contrary to his nature.

But, Let but these Sin-pleaders suppose, That if God should stretch forth his Power so far in man, that it should destroy all the Works of the Devil, and cast out Sin, and cause his Soul to take as great Delight and Joy in Well-doing, as ever it had in Sin, and should

should plant Humility as naturally in the Soul, as the Devil has planted Pride in it.

Now the Question is, *Whether this Power, that works this change, be not as able to keep the Creature in this Condition, as to bring him to it, without any help of the Devil or his Work?* But they will say, *To suppose a thing that is Impossible, is either against Reason or Presumption.*

I Answ. All things are Possible with God, except to Lye; and as concerning this, It is not only possible, but the contrary is impossible, because God hath so often promis'd it, to make a perfect Work, and to finish his Work in all them that trust in him: And for this End is Christ Jesus come, *That he might destroy the Devil & his works:* And in the Parable he saith, *When he comes that is stronger, he shall bind the strong Man, and spoil his Goods, and cast him out.* This seems as if Christ, who is the stronger, had no need of the Devil, or his Goods either, to keep his People Humble thereby: But the Apostle said, That they were kept by Faith through the Power of God, unto Salvation: Except you will say, as the Priests in Scotland say, *Cursed is he that says, Faith is without Sin; and let all the People say, Amen.* Then the words of the Apostle must be read thus, You are kept by a Faith, which is mixed with sin, in the Power of God unto Salvation: But if you will have it so, speak it out, as they have done; but being you profess, That Faith is the Gift of God, we may well say, It is able to cleanse the Heart, and to give Victory over the World, and also over the Devil, and Sin; and then there is no need of sin, to keep us Humble: For if Humility was a Fruit of sin, it would not be so acceptable unto God, as it is; for the Prophet sayes, *He giveth his Grace to the Humble, and dwelleth with such that are of a Contrite and Broken Heart.*

Again, if a few sins, yea, though they be but a Remnant, can keep men Humble; then a great deal of sin must needs make a man more Humble: so then let us plentifully sin, that we may plentifully be Humble. But, God forbid that such doctrine, or such Teachers should go unprov'd; for they have exalted the work of the Devil beyond the Work of God: And it is because such Teachers have been countenanc'd, that the People have been led into so much Blindness, Ignorance, and Hardness of Heart, and that People have wholly lost the Hope and Expectation of a Day of Deliverance, and have taken up a Rest in a sinful and slavish state.

And now, If any come to Preach the Gospel, which brings Deliverance and Freedom to the Soul, their Souls being in a Rest already (though a False Polluted Rest) such are look'd upon as Disturbers of their Rest, and Breakers of their Peace, and such like; even as it was with the Prophet *Micah*, when he cryed out (*Mic. 2. 10.*) *Arise ye, and depart; for this is not your Rest, because it is polluted; it shall destroy you, even with a sore Destruction.*

But Blessed be the Lord God of Heaven and Earth forever, for he hath brought forth his Day of Salvation, which many have long'd after, and are longing, and are in travel that they might come to know it; to whom a sinful state is no Resting-place, but is unto them as a strange Land, in which they cannot sing the Songs of *Sion*; but still have *Jerusalem* in their remembrance, which is Free-born from above; longing after the Day of Gathering, that the Lamb (and not the changeable Priests and Teachers) may be their Light and Leader: Unto such I say, and testifie in the Name of the God of Heaven, Lift up your Heads, for the Day of your Redemption draweth nigh, and Deliverance shall come out of *Sin*, the City of our Solemnity: *Isa. 3. 3. 20.* *And a Mighty Voice shall be sounded forth from the holy Mountain, from the Lord of Hosts, and those that hear it shall live; and the dead Bones in the Valleys shall be enliven'd: and the Joy of that Day shall be greater then the Joy of the Harvest.*

Now, How, and in what manner these things will be brought to pass, is a great Dispute among many, that are yet seeking in the carnal Wisdom to conceive and comprehend spiritual things, and so they come to be scatter'd and divided in their imaginations: And therefore in the mean time, those that are become willing to sit down in Quietness, in the Light of Christ Jesus, that sheweth every running-out of the Mind, they come to feel the Pure Fear of God to be planted in their Hearts, so that they dare not think their own Thoughts, nor speak their own Words: And here is the beginning of the true Wisdom, by which Wisdom it is given unto them to understand those things which they could not find out in all the time of their Travel and Pains in the fallen Wisdom.

And whil'st they were hearkening after the different Voices of men, they never could have a Certainty; But now hearing him, by whom God speaketh, who is manifest within them, whom their Ear is inclin'd unto within, they come to know certainly
that

that which they know through the Testimony of the Holy Spi-
 who alone is able to reveal (unto those that Fear Him) the Myste-
 ries of God's Kingdom; and he shuts them up from the Wise and
 Prudent of this World.

And therefore you that desire to have an understanding of these
 things, come down from your high Builded Towers of Knowledge
 and Comprehension, and sit down in that Pure Light, that brings
 a Death upon the earthly wisdom, and become as Fools, that you
 may be wise; and that wisdom, that is so receiv'd, shall lead to know
 the Number of the *Beast*, which the whole World with all their
Accademical Wisdom, and all the Sects with their Inventions are
 Strangers unto at this day, and are carrying about with them his
 Name, and the number of it, or his Mark, by which they are accep-
 ted among Men, and yet do not know what it is; But when they
 come to be wise enough to know it, and honest enough to forsake
 it, then they will see, that the Friendship of this World comes to be
 broken, and the Enmity to work against the Holy Seed; and the
 Seed comes to arise and bruise the Head of the Enmity, and to nail
 it fast to a Cross, till it Dye; and then comes Freedom, then there is
 War no more, then there is peace on Earth, and nothing but good-
 will towards all Men; yea, to Enemies: Then Anguish and Sorrow
 fleeth away, and the perfect Love of God casts out fear, and there
 is Death no more, but that which is overcome by Immortality:
 Blessed and Happy are all they that come to know that state, and
 Blessed are they that Believe and wait to enjoy it; and Blessed is
 that Hope which leads thereunto.

Now, as concerning the chiefest matter of this *Treatise* (to wit)
Concerning the Reign of the Devil among Men; there is yet one thing
 worthy to be considered, of which there is made mention in the
 Scriptures of Truth, in which it appears, that in the beginning and
 setting up of the Reign of Christ, and that the Everlasting Gospel
 was preached, and that many Thousands had Believed and Obeyed
 it, so that they came to be Witnesses of the Kingdom of Christ,
 and that the Devil was cast out, dis-throned and put under their
 Feet; and some were made Priests and Kings to God: I say, after all
 these things afore said, there came an Apostacy from the Faith by
 which all these things aforementioned were brought forth, and
 of that Apostacy *Paul* Prophesied to the *Thessalonians*; and *John* by the
 the

the Spirit saw, how that the Devil should get a great Dominion over Men by many changable Means and Wayes, executing his Power as a *Dragon*, then as a strange *Beast with seven Heads, and ten Horns*, at another time, as a little *Beast with two Horns*, then with an *Image*, and then with a *Whore*, &c. And that the Almighty God has set and appointed a Time, a certain Time to this Dreadful, Dark, changeable Government, and has given *John* to know, that it should last and continue but *One Thousand Two Hundred and Threescore Dayes, or Years*: And this is a set Time, and hath its beginning, and its ending, but the Kingdom of Christ, and also his Priesthood, are both after the power of an endless Life.

Now seeing that this last Power which the Devil has gotten, is but to continue his appointed time: Why should any be his Friend so far, as to say, that it must continue always, and that it must never come to an end; and that People no ways can get freedom from under his Tyrannical Power. Certainly these Men that plead so strongly for his continual Reign and Power, have more Reason and Understanding, then they use: As for instance; suppose that one had hired a House or Farm of another for several Years, and the Years being come to an end, that Man to whom that House or Farm belongeth, has a desire to live in it himself: And the In-dweller not being willing, and they both should come to one of these Sin-pleaders, to hear his judgment and determination: I believe they would soon say to the In-dweller, thou must depart, the other is the Landlord, and thou hast had thy full Time, and he now desiring to have his House, he must have it; and especially if the In-dweller was come into the House as a Thief in a dark Night, and had kept it by Violence, and had brought no profit to the Landlord at all. And this is properly the cause between God, and this Prince of *Darkness*; for he has possessed the Inheritance of God, and Rused over it, not to the advantage of the Lord, but to his disadvantage and dishonour; and yet these Men will not do so much right to God, as they will do to their Neighbour. But on the contrary they say, that this Usurper, or Thief, that has stolen away the Hearts of Men from their Creator, must sit there as long as there is a Man upon the Earth, and not any Man Redeemed. Oh! Blush for shame, ye Hypocrites: can you make a difference between Good, and Evil among men; and will you not judge for God? Come, take your

(27)

your Books into your Hands, and read the number of the Years, it is called 1260 Days; reckon after the reckoning of the Ancients 30. days to a Month; and see whether that does not make out 42. Moneths, and see whether 42. Moneths does not make a Time, Times, and half a Time; and see what things are ordered to be in those different Times; and see whether you can find out the beginning of those Times, that so you may find the end of them; for all those that had their confidence in the Number of the Year, 1666. are now Confounded, Ashamed, and their Hope is frustrated: And now it is high time to wait upon the Lord, to get an Understanding and Knowledge which makes not ashamed.

Now, the first thing to be considered, to the opening of this thing is: That the first appearance of this Man-Child, that was Born in Heaven by a Woman, that was clothed with the Sun, and had her Feet upon the Moon, and was Crowned with the Stars. The first I say, that appeared against this Child, was a great red Dragon: Mark, this was no *Substitute* under the Devil, but was the Devil himself, though he appeared in Heaven, as you may see *Revel.* 21. 13. and he it is, that has given Power to all those that have Persecuted this Woman, or her Seed; but as long as he was in Heaven, he was no perfect Persecutor; there he had no Power, but only to be an Accuser of the Brethren, and therein he busied himself Night and Day: But by this it is evident, that there was a Power over him, to which he accused them, and so long they could not sing: but when he was cast out with his Angels, then they sang, Now is Salvation come, and Power, and the Kingdom of our God, and the Power of his Christ; for the Accuser of our Brethren, that accused them Day and Night before our God, is cast down, &c.

But then we unto them that dwell on Earth, where the Devil got his Power, that is in the Earthly Ground, there he Rules with great Wrath, Anger and Fury, and Indignation, Persecuting the Woman, and the least appearance of her Seed; and because he cannot do harm enough of himself, he goes and makes him a *Substitute*, to wit, a *Beast with Seven Heads, and Ten Horns*: Mark, just the Number of his own Heads and Horns, only he came out of the Pit, and this out of the Sea, or Waters, of which Waters you may read in *Revel.* 15. 17. *That they are Peoples, Tongues, Languages, and Nations*; and out of them came this strange *Beast*, which the Devil counted

ted worthy to have his perfect Power, because he knew that he would do his Work for him to purpose; and he received his power for the space of 42. Moneths: And his first Work was, to Persecute the Saints: Secondly, to set up the Worship of the Devil: Thirdly, to bring the dread of this seven Headed *Beast* over the whole Earth: Fourthly, To blaspheme the Name of God, and his Tabernacle, and them that dwell therein: And fifthly, to make people believe, that there is no overcoming of his Power. And these Works are spread and carried on by three unclean Spirits, which came forth out of the mouth of the *Dragon*, *Beast*, and *False Prophet*, over all Kindreds, Nations Tongues and People; and there was none able to resist them, except those whose Names were written in the *Book of the Life of the Lamb*. And as concerning them, because they would not receive the *Mark of the Beast in their Forehead, or Right-hand*, They must be Banished, and must not have Liberty to Buy or Sell; and those that would Worship nothing but a Living Substance, and not an Image, though it was alive, those must be killed, and when that Sort was all killed and Banished, and the whole World being brought sometimes to Worship the *Dragon*; sometimes to Worship the *Beast*, that had so many *Heads* and *Horns* as the *Dragon* himself; and then to Worship a little *Beast* with two *Horns* that came out of the Earth; and then to Worship the Image of the old seven Headed *Beast*: When I say, that all things upon the whole Earth were thus disposed, then was it as the Devil would have it; for now had every one subjected himself unto his Power, and received that Name or Mark; or the Number of the Substitute, and admired his great Power, and set him up as the chiefest among Men, whom none can overcome, except some few that had the Word of God it self (for the other had the Scripture) and durst seal their Testimony against the *Dragon* and *False Prophet* with their Blood; and because these were but a few, and were soon killed, they being dead, there was a Joyful and Merry World; the Devil was well-pleased, and they did send their Gifts to one another abundantly; and those that had been most busie, and serviceable to kill the Witnesses (that dared to speak of another Kingdom or Dominion, besides that of the *Dragon* and *Beast*) they had the greatest Gifts. And in these days there was no prophesying, but in Sack-cloath, and that did not continue long neither; but the Prophets were killed, and being Dead,

Set

dead, their dead bodies were kept above the Earth, and were more esteemed of, then their living Testimony was; for that plagued all the Worshippers of the *Beast*.

So, in such a time have the Nations been so long, that they are so used to the Power and Reign of the Devil, that they plead for it, as if he had an undoubted Right thereunto; and if the Devil might speak himself, he would not desire of the World to rule any longer then the World alloweth him: and they have forgot, that it is but to continue forty two Moneths, whilst the Man-child was caught up unto God, and whilst his Mother was in the Wilderness; and also, that it was to be expected, that both should appear again in their appointed time.

But whilst it was thus with the World (viz.) *That the true Church was not to be found upon Earth, but was fled away, as upon Eagles Wings; and that he that ought to rule over all was caught up into Heaven, and that the Devil was in his place, the old Serpent ruling, and giving his power to whom he pleased, to a great Beast, or little Beast, or to a Whore, or to any thing like him:* And whilst Great and Small, High and Low, Bond and Free, did wonder at his power; and were ready to worship any one that had his power, let those whose Eyes are open, but consider in what a lamentable state the miserable World then was; and whether that Abomination, that made the World desolate of God, and all good order, was not then set up in the holy Place, where it ought not: And was the World without a Religion, or without a Profession of God and Christ in those days? no, they bore a profession of Christ, that is unchangeable, in all their changeable ways; and this was a time of gladness to many: and they had many sorts of Religions, & when they came to be weary with one, the Devil furnished them with another: And when they had been exercised a long time in the aforesaid worships of the Dragon, the Seven-headed Beast, the little Beast, and of the living Image, then there came forth yet a deeper Mystery of Iniquity then before, the Mother of all these Abominations; we shew'd her self not as a dispis'd Whore, but as a Queen, decked with Scarlet, Purple, and Precious Stones; and that very Beast, which none could overcome, but the whole World had wondred after it, he himself must be under her command, and must carry her up & down upon the Waters, which are Peoples, Lands,
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Tongues,

Tongues, and Languages, And this Whore hath another design upon the poor blind World [mark]. she comes with a Preparation to make all drunk, that they might not make use of their Sences to bethink themselves where they were; and that they might not have any suspicion against anything, she furnishes her self with a golden Cup, which there was none that did any thing against it; but every one could well receive it; and this was but to deceive them; for any Potsberd of the Dunghil had been good enough (yea, a Hogs-Trough had been too good) to drink that out of, which she had to give them. But she must give her Drink to Kings, and Princes, and Nobles, and Captains, and Merchants, and to all sorts of men; so she proffer'd them her Cup, and they have all drunk: But what have they drunk? her Whoredoms, Fornications, and all Abominations of the Earth: How much? Till they were drunk: What did they then? They committed fornication with her; they were drunk of Abominations, & the Whore was drunk of the Blood of the Saints and Witnesses of Jesus; and yet the name of Jesus was still professed upon Earth, that was not persecuted, but those were persecuted that witnessed Jesus himself that takes away sin, such were persecuted: For, she being the Mother of Whores, and having nothing to proffer to her Customers but Abominations, she could not endure to hear, that Sin, which is an Abomination to the Lord, should be taken away; and that men should live without sin, and be perfect: for, if so; then she must be Childless, and as a Widdow, and must lose her High-place on the top of the *Beast*, and then they would not be so drunk of her Cup, and that would not tend to her advantage; therefore if any came to be Witnesses of Jesus himself, she drunk the blood of such; but if they would be content to drink her Cup, and so would please themselves with good and precious words, and in the mean time drink in her Abominations, then they might live and flourish as long as she flourished.

But alas! What do you think, that read with understanding, was the state of the World in those dayes? Was it not high time that Plagues, Indignation and Vengeance should be poured out upon this Bloody Whore, and upon the Seat of the *Beast*, upon which she did ride, and upon the Whole Earth, which had committed Fornication with her? Is it not high time that the Carpenters should come, *Zach. 1. 20.* to cut off these Horns?

For

(31)

For at that time the power of Darkness was spread over all, and the will of the Devil was done, and his One thousand two hundred and sixty years were prosperous to his Kingdom; and he did what he pleased; and if any spoke against him, and against his Kingdom, he would have them killed, and then his Whore would drink the Blood of such; and there were none left, neither Great nor Small, neither Bond nor Free, High or Low, neither Young nor Old, but they had submitted themselves all of them; and said, *Who is like him? None are able to overcome him: It is impossible to be made free from under his power: He must reign as long as we live; it is possible for us (cry they) to overcome Princes, Kingdoms, and Armies, and therefore we go out and fight valiantly, and many times we get Victory, and become Conquerors; but to overcome Sin, which the Devil hath set up in us, that is impossible; and therefore it is in vain to trouble our selves about it; and we will not do any thing concerning it, seeing we have drunk in a Faith, That it is impossible to perform or accomplish it.*

And thus has the whole World been bewitched, in the time when the Devil reign'd; and will he and his Servants make us believe, *That it must continue so alwayes? though never any other time was given him; but such as was limited; and in the end of that time we understand there is a great alteration to come to pass, to wit, That the Church, and true Woman must come out of the Wilderness again; the Man-child must come down again, and appear upon Earth, and Rule the Nations with a Rod of Iron; and the Whore must be judged; that Sorrow, Death and Famine must come upon her in one day; and that Ten Kings shall agree together to burn her Flesh with Fire; and that the smoke of her Torments should ascend to Heaven; and then must the Dragon, the Beast, and false Prophet, that had still preached Peace, though it was so as abovesaid, they must all be taken, whilst they are yet alive in this Work, and in their Power, and be cast into the Lake of the Wrath of God, which burneth for ever; and these Princes, and Captains, and Merchants, and Inhabitants of the Earth must Howl and Lament because of this great Alteration.*

And therefore, seeing that such a time is lawfully to be expected, in which the Devil, the Old Serpent may be thrust out of his Dominion; and that then the time of Joy and Rejoycing will be for the Upright, it is worth the spending of our Labour and Time, to find out that Time; that so it may not come over

us, and we see it not, nor know it not, and so let it pass by, as the *Jews* did; and so doting and waiting for it, as a thing which is yet to come, as they do at this day; when almost Two Thousand Years are past; since the thing is come to pass.

Now you know the *Jews* had a Prophet, which told them the time, when the Messiah should come; aforehand, to wit, *Daniel*, as you may see, *Dan. 9. 24. &c.* where he told them, That it was Seventy Weeks that were determin'd upon the People and upon the City, and that the Holy one should be Anointed: Now this was not such a great Mystery to them; they knew it was common to reckon a day for a Year among the Prophets; so that that time was but four hundred fourscore and ten years, that the Visions should be seal'd, and the daily Sacrifice taken away, the City be made desolate and the Anointing of the Holy One, and the Messiah be slain for the sins of the People: And since the time that the Command was gone forth to build *Jerusalem* again, in which time the Seventy Weeks had their beginning, it is above Two Thousand years ago, the City is since builded again, and also made again desolate, and the daily Sacrifice taken away; and the Prince of the People, that then came (*viz.*) *Titus Vespasianus* the Roman, has destroy'd the Sanctuary, and the Destruction of it was with an overflowing to the end of the War; and yet all these things cannot convince them, nor make them believe, that the Messiah is come, or that it was he, whom their Fore-fathers have killed as a Blasphemer.

Now, That We, after such clear Prophecies of the setting up of the Kingdom of Christ, and dis-throning of the Devil, Sin, and Antichrist, should not come to be surpriz'd with the same Blindness and Hardness of Heart, let us have a strict Observation of the Times, that we may not fight against the Appearance of Truth, and put it far away from us, and say, The Days are not come yet, in which the pouring out of the Spirit can be witnessed; and that the Knowledge of God must cover the Earth, as the Waters cover the Sea; and that the Gospel must be preached again unto those that well upon the Earth; and that the Lamb and his Saints must have the Victory over the Dragon and his Angels: For such as put the Day so far from them, are in one & the same Error with the *Jews*, and do not understand the Times better then they do; and so

so are persecuting the true appearance of that, which they seem to expect, and to pray for (as the *Jews* did) because it does not appear in their Way, to answer their Carnal expectations, that despise the day of small things: But from such are the Mysteries of the Kingdom shut up, and are revealed unto those that fear the Lord.

Now to understand these things, let every one come to read the Prophecies in a measure of that Spirit, by which they were given forth, and that same opens the Prophecies, and without it every one understands only according to his own Fancy, or private Judgements: The Apostle said, *There should come an Apostacy from the Faith*; that is, from the true Christian Faith: Now, when was that? And who are they that are thus Apostatized, or faln away? Ask the *Pope*, and the whole *Roman-Catholick Church*, and they will tell you, that the Prophecie points at *Martin Luther, Zuinglius, Ecolampadius, Calvinus, Menno Simonis*, and other Hereticks, that have rent many Nations from the true Apostolick Faith, and the Ancient Christian Church, the infallible Foundation and Pillar of Truth, &c.

Ask the *Bishops of England*, and the *Presbyters in Scotland*, the *Pfarrherren or Pastors in Denmark and Sweed-Land*, and *Predicants in the Low-Countries*, and they will tell you, that this Prophecie signifieth the general Apostacy from the Apostolick Faith and Order in the Church of Christ, to the *Pope* and Popish Exercises, and Institutions over all Christendom. Again, Ask them; Which among themselves continue as yet in the true Apostolical Faith and Religion? Then the *Lutheran Pastors* will say, that are we, and therefore cry they, Joyn with us. No, say the *Bishops in England*, we will prove that the Apostolical Church had *Bishops*, and that the Apostle said; He that desires the Office of a *Bishop*, he desires a good Work; and therefore We are they, that are the true Church according to the first Institution. Then says the *Presbyterians & Dutch Predicants*, the *Bishops* in the Primitive Churches were not such as you are, but such as we are, whose care was over the Flock, and did Teach, and Rule in Ecclesiastical Matters, but not in Councils and Parliaments, as you do; therefore you are fallen from the Primitive state. And now at last what sayes *Truth* of these, and all others, who deny that Faith, which Purifies the Heart, and can Cleanse the Conscience from Sin, and can give Victory over the World? This was the Faith which *Paul* Preached,

Preached, that was nigh, in the Heart; and therefore all those that say, that the Heart of a true Believer cannot be made clean; nor that he can come to live without Sin; nor to have a Purified Conscience; And all those that denies the Word of Faith in the Heart, and Christ to be the Rule, and set up another Rule, and another Faith, and another Foundation for it, then the Apostle set up; all such are fallen from the Faith, and are not Apostolick, but Antichristian; and when the Man of Sin comes to be revealed they will come to be revealed with him, and fall with him, and with *Babylon* the Mother of them all; and great will be their fall in that day.

There is yet another Prophecie of Christ, when he said, *When you see the Abomination of Desolation standing in the Holy Place, where it ought not: then let him that is in Judea flee upon the Mountains; And he that is in the Field, not go back to fetch his Cloathes: Nor he that is on the House top, come down to take any thing out of his House, &c. Matth. 24. 15. and said he further, vers. 23, 24. Then if any Man shall say unto you, Lo here is Christ, or there, believe him not, &c.* signifying plainly, that when the Abomination of Desolation should be set up, that the People would notwithstanding not want divers sorts of Teachers of the Name of Christ. What were they made desolate of by the setting up of this Abomination, seeing they were not desolate of a profession of Christ in divers manners? They were desolate of the Power and Presence of God in all their Holy Places, (as they called them) where this Abomination was set up; even as Christ said to the *Jews*, when they had made the House of prayer to be a Den of Thieves; then said he, *your House is left unto you desolate.* Mark, it was not then desolate of People, of Congregations, of Religions and Worship; but it was desolate of the Presence of God; for that was not to be found there. So that Abomination, which makes People desolate of the Power of God, by which they should have power over their Sin and Lusts; and which make the Ministers & Teachers desolate of the Spirit of God, by which they should have been led to Preach the Gospel; this Abomination has been set up a long time, and made the People and Nations as a Wilderness; and this has been since that time, that the Christian Religion has been carried on and maintained by the Traditions of Men; *Then came the Poyson to be poured out into the Church, and thereby it is*
come

come to be so swell'd and big, that it can comprehend in it the tyrannical and persecuting Princes, Proud and rebellious *Bishops*, wicked Man-slayers and Murderers, Unclean, Wanton and Drunken People; they have all room enough in it: and since that time it is counted Heresie, that any should make a profession of being purified and clensed; and from that time it may be reckoned, that the Abomination of Desolation has been set up: And therefore let us consider how long it is yet to stand before the Devil come to be cast out, and the Temple of God be clensed, and the filth of Abomination be burned up, that the God of Heaven may again delight in his Sanctuary, and that the Earth may not forever be empty of his Presence, but that he may be found of those that seek him, and be heard of them that are mourning after him.

Now *John* saith, that this time of Desolation was to continue a Time, Times, and a half Time; that is, three years and a half, or three times twelve Moneth and six Moneth; that is, 42 Moneths, or 1260 Dayes; which times are agreeing together in one, and do perfectly fulfil the time of the Restoration of the Church, and of the coming down of the righteous Judge, whose right it is to rule over men; for to him are the *Gentiles* given for an Inheritance, and the Ends of the Earth for a Possession; and that time doth also perfectly fulfil the time of the power of the Beast; for these times do all agree together; and as they had their beginning about one and the same time, they must also have their end shortly after one another, because they are like one another.

Now to find out the end of those Times, the beginning must be first known; now the daily Sacrifice was taken away long before the Abomination, that made the Earth desolate was set up; but from that time that both should be fulfilled, said the Angel to *Daniel*, should there be 1290 Dayes, that is 30 more then *John* writes of; Now the Abomination of Desolation was not set up in the time of Christ; for said he, *When you shall see it set up, &c.* speaking as of a thing that was not yet come to pass; and the Apostle said, *There shall come an Apostacy from the Faith*; that shews, that it was not yet come, neither did it come till several hundreds of years after; for the true Christians suffered many cruel and grievous deaths for the Christian Faith; so that they did not fall away,
but

but endured to the end, and were saved, and so long the Earth was not Desolate: But when that Faith was lost, which did support in Sufferings, and that the Christian Religion (which was the holy Place) came to be corrupted by Pride, Covetousness, Persecution and worldly Pleasures, Ease, and the Delights and Honours of this World; then the Abomination was set up, that made the Earth Desolate: And reckon from that time 1260 Years, and add to it these 30 Years, of which the Angel spoke to *Daniel*, *Dan.* 12. 11. and see whether we be not about the forty five Years, of which there is made mention in the 12th verse, where the Angel having spoken of the 1290 Years, adds, *Blessed is he that waiteth, and cometh to the Thousand three hundred and thirty five Dayes*: Signifying plainly, that there must be a time of patience and waiting for the blessed Restauration, which was promised; and that that time of Waiting should continue from the 1290. till 1335. which are 45 dayes or years; and then they are blessed that come thereunto. So he that hath wisdom let him reckon; but this reckoning is not comprehended in Arithmetick, or the Art of Reckoning; neither can it be conceived by the wisdom of this World; but such as have the Wisdom which cometh from God they shall understand; and it is to such I write; for I have learned to cover the Pearls before the Swine, and to with-hold the Childrens Bread from the Dogs.

And by what is here said, it sufficiently appears; First, that this Intruder or Usurper, called the Devil, Satan, Dragon, or Antichrist, has no Right to Rule and to Reign over Mankind all the dayes of their Life. Secondly, That his Kingdom is a limited Kingdom, and was not to continue forever. Thirdly, That the limits of it has been revealed to several of the Servants of God. Fourthly, That the appointed time of his Government is nigh come to an End. Fifthly, That there is a Blessed Day and Time to be expected after the end of his Raign. And Sixthly; That none can come to enjoy that Blessed Time and Blessedness, nor sing the Song of Joy and Deliverance, but those that patiently wait upon the Lord in the dayes of Tribulation; and have that Hope to see the Salvation, which cometh out of *Sion*.

And

And therefore, for a Conclusion, I shall say this, That all those that feel themselves in Bondage under this Prince of Darknes, in what manner soever it be, and are not willing to remain so alwayes; believe but in him that sheweth you your Bondage, and wait in his pure Light in your own Consciences, which discovers Darknes, and the Prince of it; and then you will feel a Hope to spring up in you, that you may be delivered, as I my self have felt; and this Hope will lead
 1 John
 to a daily Washing and Purifying, and to a daily Crucifying and Mortifying of thy Earthly Members; and as
 3. 3.
 this Hope comes to work in thee, it will bring thee to an Experience of being delivered in some particular things, and that will strengthen thy Hope of being delivered from more; and so at last a Faith will arise in thee, Perfectly and Thorowly to be made free from sin; and when thou art made a Partaker of this Faith, then the greatest and strongest Bond of the Devil is broken; for through the Unbelief of it he keeps his Kingdom in Man and Woman; and when this evil Root of Unbelief is taken away, then his Kingdom comes soon to an end, and the Government of Truth comes to be set up in thee; and so there comes a Change to be wrought in thee, both inwardly and outwardly; and so comes his kingdom, who is the Intruder or Usurper, to be lessened, first in thy self, and then thou comest to see that Change in another; and so it goeth forward, from One to Ten, and from Ten to a Thousand, and so forth, more and more, until the Inheritance of the Wicked comes to be wholly laid waste, till Truth and Righteousness, and the Raign and Government of Christ Jesus our Lord comes to be set up in the Earth, which my Soul longs and travels for; and so I know it is with many more, for whose sake this is written, and as a Testimony against that proud and presumptuous Generation of Hypocrites, of what sort or name, or in what Nation or Kingdom soever they may be, who not only have subjected themselves unto this Prince of Darknes, and unto the power of him who is called the Devil and Satan; but also pretend, That all Mankind must do so, and continue so all their dayes, and that there is no Remedy nor Help against it; and so deny the power of God, and lead the people, to trust in a Lye: But the Day of the Power of God is come, and the Refuge of Lyes is swept away;

and the Deliverance and Victory of the Lamb is known unto many; to whom, and to the Everlasting God, by the Operation of the Holy Spirit in the Hearts of the Redeemed be sung Everlasting Praises, Thanksgiving, Renown, Honour and Glory, and Dominion forever.

Postscript.

THere comes something further up in my Heart concerning this matter, which I think good to communicate unto you.

There are hardly any ignorant, how commonly it is said, That we cannot live without sin; and that we cannot be made free from it, as long as we live in this World; even as if our Sin and our Life were so knit together, that they cannot be separated from one another; but that they must end together, and not the one before the other. Now all those that believe there is a God, they also believe, that he is the Fountain of Life, and gives Life unto all that live: And all that believe that there is a Devil, they also believe, that he is the Author and Original of Sin; as Christ said, *When he speaks a Lye, he speaks of his own; for he is a Liar, and a Father of Lyes*, Joh. 8. 44. and so he is of all other Wickedness: Now he gives life to no man; for that comes of God; and he having made them live, then comes the Devil, and betrayes them unto sin: And now are Men and Women become such Fools, that they seek to bind together inseparably that which is of God with that which is of the Devil; and that is a great Foolishness: For, What Fellowship has Christ with Belial, or Light with Darkness? So also the Life of Men (simply consider'd in it self) has no Fellowship with sin; for they come forth of two different Originals; and he, who is the Original of Life, is stronger then he who is the Original of Sin: And though he has brought in Sin, and has corrupted Nature (which first was pure) by sin; and men, in that corrupt Nature, do abuse their Life, which they have from God, to his Dishonour, and to their own Perdition; yet that Life is not so joyn'd unto Sin, that they are in-

inseparable : For though it be true, that men cannot sin, if they live not ; yet it is not true to say, that if men sin not, then they cannot live ; for the life that some lived, they lived by the Faith of the Son of God, Gal. 2. 20. and that is in dominion over sin, and over the Devil the Author of it.

There is another common Position, *That we must live in sin so long as we do carry about with us this Body of Sin and Death ; meaning this substantial or corporal Body ; alledging the words of Paul, Rom. 7. 14.*

Now this is also a blind and foolish Position, as if the fault of all sins which they commit were in the Body, or the Members of it ; whereas on the contrary, the Body (simply in it self) is not guilty of that which through the Body is done, it being altogether passive, having no will in the Members, but they are as Instruments, that are order'd or dispos'd of according to the Laws of God, or of the Devil ; the one or the other being set up to rule in the will and mind of the Creature ; & the Members have no power to do, or leave undone any thing, but as they receive it by the will or understanding.

Also, there is no Member of the Body, but is made to serve the Lord, and is also made fit for it ; and they are as ready and willing to do and fulfil the Will of God, as to fulfil the will of the Devil ; yea, and they are more properly in their right place & service, and have more joy and freedom in it, then in the service of the Devil ; for the service of the Devil is but Bondage ; to which the Creature is led captive by a Lye, as is aforesaid : and those that call the Corporal Bodies the Bodies of Sin and Death, they please the Devil well enough ; for he well knows, that as long as they so believe, his Birth and Seed will remain in them without hinderance, when the Eyes of Men are led out to suspect their own Bodies, as being the cause of all Sin and Evil which they commit ; which Bodies are more fit to serve God, but are capable to be given up by the will and affections to serve either God, or the Devil ; as is manifest by the words of Paul, Rom. 6. 19. *As ye have yielded your selves Servants to Uncleanneſs, and to Iniquity unto Iniquity, even ſo now yield your Members Servants to Righteouſneſs unto Holineſs :* Now here every one may ſee, that the ſame Members, that before were given up to ſerve Unrighteouſneſs muſt now be given up to ſerve Righteouſneſs [mark] they had them ſtill ; they did not ſay, we would we were delivered from theſe Members

and Bodies (that were used to commit sin) that so we might come to be made free; but the Apostle said plainly, *That they were free from Sin, and were become Servants unto Righteousness*, and that therefore they should give up their Members to the Service of him that had made them free, as formerly they used to do to him that had brought them into Bondage: And these People, that so complain against their own Bodies, calling them the old Man, the Body of Sin and Death, and of Corruption; How will they understand the Apostle, where he sayes, *Mortifie your Members which are upon the Earth*? What, will they Mortifie their Hands and Feet, and pull out their Eyes, and cut out their Tongues? I suppose not; But how will they fulfill the words of the Apostle, except they find out another Body of Sin, and the Member of it, which ought to be crucified with the daily Cross? But the Apostle hath named the Members of that Body, which must be Mortified, Col. 3. 5. to wit, *Fornication, Uncleanness, Inordinate Affection, Evil Concupiscence and Covetousness, which is Idolatry*, ver. 8. *Anger, Wrath, Malice, Blasphemy, filthy Communication out of your Mouth, and lying one to another, &c.* these are the Members, that make up that Body which is called the Body of the Sins of the Flesh, Col. 2. 11. and this is a sort of Flesh which God has not made; for that which he hath made, that is good, and it is for himself, and not for Sin, 1 Cor. 6. 13. and though the Devil hath his seat in the Heart, commanding the Members of the Body to do his will; yet the same Members could serve to do the Will of God, if the Devil were cast out, and Truth and Righteousness were set up in the Heart; and then these Sin-pleaders would come to see, that the fault was not in their Bodies, but in their corrupt Hearts; and that there is another Body to be put off, before they can come to do the will of God, and not the Corporal Body, which God has Created to serve him.

And besides that, these people shew themselves to have but little love to God; that all his kindness and manifold Mercies cannot draw them to serve him, but on the contrary they will serve his greatest Enemy, as long as they have Members to serve him withal, using those Members which God has given them, against him and his ordering; and if he will not permit it so to be, he must take away those Members again; even as if there was no other remedy to put an end to sin; that is as much as to say, if the Lord will

(41)

will not have them to Swear, to Lye, or to speak Evil, he must make them Dumb ; and if he will not have them to do bad Works, he must make them lame ; and if he will take away their life from them, then they will leave off sinning, but not sooner ; yea, they cannot endure to hear of putting off of sin sooner ; *That (say they) is the Grand Error of the Quakers, to speak of ceasing to sin before we cease to live.*

O ! Where is the sense of the Love of God that this people should feel in their hearts shed abroad to God, to constrain them unto obedience ? Alas ! they are Strangers thereunto, and the Covenant with Hell and Death is so strong, and the Unbelief is so rooted in them, that they think, this Covenant cannot be broken : But Blessed be the Lord, that Faith is now manifested, that giveth Victory, and breaketh this Covenant.

Another great Plea, which these Sin-Pleaders bring, is this, If people can come to perfection in this Life, then they have no need of Christ to be their Saviour ; as if the Salvation by Christ, and a perfect and pure life were Inconsistent with one another : You fools, and blind, Know ye not that all good and perfect Gifts come from the Lord ; and that none can come to Perfection, but by his Gift ? and if God be the Giver, Is it not then by Grace ? where are works then ? but these Pleaders for Sin are as great Strangers to the Salvation which is in Christ Jesus, as they are to perfection ; otherwise they would see their ignorance : When Christ said to his Disciples, *Be ye perfect, as your Father which is in Heaven is perfect ;* that is as much as to say, (according to the explanation of these people) there is your Command, when that is done you have no need of me : And the Apostle spoke *Wisdom among them that were perfect*, but not such wisdom (or rather foolishness) as this, to perswade them, that they had no need of Christ to be their Saviour, because they were come to perfection ; but on the contrary he said That he could do all things (then he could be perfect) but not as of himself ; but through Christ that enabled him : and those that come to a perfect state, they know that their Salvation is not of their Works, how good and pure soever they may be, but meerly by Grace through Jesus Christ ; and that in respect of these three following Observations.

1. First,

1. First, That it was the Appearance of Christ Jesus, who is the Power of God, that has brought them off from their Sin and imperfection; and that they have not left them off of themselves, but do own, that it is the Grace of God, as the Apostle did, *Tit. 2. 11, 12. For the Grace of God that bringeth Salvation hath appeared unto all men; Teaching us, that denying Ungodliness and Worldly Lusts, we should live soberly, righteously, and godly in this present World.* So here you may see, that it is the Appearance of the Grace of God that leads to Perfection, and this perfection is not yet a perfect Salvation; for those that have it, may fall from it again, and so not be saved; but those that endure to the end shall be saved.

2. But Secondly, It is Christ, who is the Preserver and Keeper unto the end of those that trust in him; and the Apostles testify, that those that were delivered from the corruption of this World, must know him to be their Keeper that had gathered them out of the World; and therefore said Jude in his Epistle, ver. 24. *Now unto him that is able to keep you from falling, and to Present you faultless before the Presence of his Glory with exceeding joy, &c.* And Peter testifieth, 1 Pet. 1. 5. *You are kept by the Power of God through Faith unto Salvation; ready to be Revealed in the last Time.* And Paul testifieth, *That the keeping is by Jesus Christ, Phil. 4. 7.* So here you may see, that the bringing to the state of Perfection, and the keeping from falling from it again, is both the Work of Christ; and yet this is not a perfect Salvation; for this does not put away the former Sins.

3. But thirdly, Whoever comes to perfect Salvation, he comes to know Christ to be an Offering for Sin, and to obtain Reconciliation with God, and forgiveness of his former sins: For all the holy Conversation, and perfection of Life can be counted no more, but his Duty; & therefore he cannot obtain remission of one of his former Sins; but those that confess their sins, & forsake them, such come to forgiveness by Jesus Christ, and come to know his Blood cleansing them from all their former Sins; and so they come to perfect Salvation by Grace, not by Works, but by Faith that works in the Love of God unto Obedience, without which,
Faith

Faith is but dead, and makes no man saved; but those that have this true Faith and Hope, in them, *They purifie themselves, as he is Pure, 1 Joh. 3. 3.* and he that has not this Hope, does not purifie himself, neither does he believe, that he can do it; and by this we know the true Believers from the false; and by this Sinners are made manifest, that cannot stand in the Congregation of the Righteous, *Psal. 1. 5.*

So now let all the *Pleaders for Sin* stop their Mouthes forever; and let the Devil stand for himself, and plead his own cause; and henceforth do not despise and revile the Innocent, (that are travelling and striving after Perfection, with a Faith to obtain it) that they think to be saved by their own works; for we hope for no other *Salvation*, but that which is in and by Jesus Christ the Eternal Son of God, who is the First-born of every Creature, that brings many Sons and Daughters unto Glory; but not by leaving them in their sins; but his Name is *Jesuu*, and he *saves People from their Sins.*

S. C.

THE END.